"The Labor Problem," by the Reverend S. B. Moore-The Reverend Doctor J. W. Vancleve on "Divine Light in Ordinary Affairs"-"Wanted, a Man," by the Reverend S. E. Ewing-The Reverend Milton J. Norton on "A Divinity Filled Humanity vs. A Divine Humanity"-The Reverend Charles Evans on "The Hand of God in Human Affairs"-"The Causes of the Chaos in China," by the Reverend J. K. Brennan-The Reverend M. T. Haw on "God's Visitations to Man"-Beginning of the Feast of St. Louis.

The labor problem was the central thought in the sermon yesterday morning at Compton Heights Christian Church. The preacher, the Reverend S. B. Moore, said that organization has not solved the industrial problems of the day and cannot do so. Another principle, he asserted, is needed to reconcile all the warring interests. This is iq be found only in the religion of Jesus Christ.

The Reverend Doctor J. W. Vaneleve, paster of the M. E. Church in East St. Louis. hed yesterday morning on the subject of the light shed on ordinary affairs by the revelations of the explotures. He said that divine truth can only be fully under stond and appreciated when one cented to look upon it abstractly and looks at every day things in the illumination that it gives,

"Wanted, a Man," was the theme of the Reverend S. E. Ewing, at Taylor Avenue Raptist Church yesterday morning. He said: "God calls to-day for men who are morally strong. Men who have pure hearts and clean hands. Men who possess the mind and spirit of Jesus. Men who hate cell and love righteousness. Must God call in

The Reverend Millon J. Norton, paster of Immanuel Congregational Church preached yesterday morning at Hydo Park Congregational Church. In the course of his sermon he said: "It is not a divine humanity, but a humanity filled with divinity which is our hope for the social and moral regeneration of the race. Whatever of perfection is attained it comes from above, from the Father of Lights."

At Lefayette Park Presbyterian Church yesterday the pulpit was supplied by the Reverend Charles Evans of East St. Louis, who preached in the morning about the in fuence of the divine power in the histories of the world's great nations. He said: "Rehold the intrigues of statesmen and courts and Governments there is a power working in behalf of purity and righteousness and salvation. God reigns," The causes of the present chaotic condition of affairs in China furnished the sub-

feet of the sermon by the Reverend J. K. Brennan, paster of St. Mark's Episcopul Church, yesterday. The discourse was in part a defense of the missionaries, to whom many have attributed the origin of the native hatred for foreigners. The speaker said in conclusion, "Why should we mourn it? It is but the darkest hour before the dawn of a better day. From out the selfishness and greed of the Western nations will come a training for China which will make her feel the need of the gospel of Jesus, and, drinking deep of that gespel, there will be added to her all the things she At St. Paul's Methodist Episcopal Church, South, yesterday morning, the paster,

the Reverend M. T. Haw, preached about the intimate nature of the relations between God and man. Among other points in his sermon was this; "The highest possible view of God is that which recognizes him as mindful of man. The only helpful conception of man is as having dominion over the works of the divine hands and a great future before him." The feast of St. Louis, which began last Saturday to continue for eight days, was

celebrated yesterday at the old Cathedral on Walnut street with solenin high mass, The Reverend M. J. Taylor was the celebrant. The Reverend E. Coyle was deacon, and preached the sermon, and the Reverend G. G. Murphy acted as subdeacon. hanks unto the Lord, for he is good, his

mercy undureth forever. This is the key-note to this majestic ode. It is the testi-

to come. The same power which wrought deliverance for the godly has brought confusion and shame and destruction upon evildoers. God's threats to punish the wicked have been executed with the same exactness and precision as his promises to bless the good. To say the right hand of the Lord is exalted is no 'bluft,' or note of deflance. 'Nature is an open book to the inquirer after truth. On every page and in every line there are suggestions, illustrations and statements which are intended to lead the truth-seeker into the presence of Deliy. Divine power is as evident in the making and

vine power is as evident in the making and

sustaining of all forms of insect and animal

tife as it is in the forming of sas and in the building of these lofty mountain peaks and ranges which adorn every continent. I love to watch the ocean in all its changing moods and shades of color. So, too, I love to study God in the changing seasons and

in the growing crops. These give me an idea, a faint idea, of the almightiness of God. Just now our newspapers are giving us day by day accounts of the crop outlook. I am amazed at the significance of the fig-

fer to those marvelous events so close.y identified with Jewish history for striking illustrations of divine power. For example, far back in the dawn of history it was God

far back in the dawn of history it was God who spoke a world into being by the man-date of his will. It was this same God who spoke the first words of hope to man, and through that man to the race.

"What we call history is really a pro-

und and sublime revelation. It records

patriotic and true, came together, and in humble dependence upon God laid strong the foundations of this Republic. In age we

are among the youngest of the natious, yet in all that makes greatness and influence, in learning. In intelligence, in wealth, in population, in vast expanse of territory, in

productiveness of soil, and in commercial activity and success, we stand in the very forefront of the great world Powers. It is fitting that we acknowledge the source of our greatness. As a nation we have said to all other nations: 'In God we trust.' For us as a nation the right hand of the Lord

is, as a nation, the right hand of the Lord

has been raised in all the great crises of our history; the aggressor has been foiled and turned back, threatened disruption has

and turned back, threatened disruption has given place to unity and peace; the nation's borders have been extended, until, like the mother country, we can say that the sun never sets upon our shores. Whence all the multiplied blessings? God hath given there to us

em to us.
"But the future! What of it? To-day we

are in a ferment. Many of our best citi-ezns are fearful. As we scan the nations of the earth, each armed to the teeth for

ar, and mark the aggressive spirit don

war, and mark the aggressive spirit dominating commerce and politics and so-called Christianity, we are perplexed. The map of the world is being remade, and Kings and Governments and hations are marking off territory as theirs to which a few years since they made no claim. Will all this be for the betterment of man? For the cementing of the bonds of universal brotherhood? Will the Christian church have free access to the heathen in the islands and lands beyond the sea? Can we discern the hand of God in these movements and changes?

"Behind the intrigues of statesmen and courts and Governments there is a power working in behalf of purity and righteous-

working in behalf of purity and righteous ness and peace and salvation. God reigns In heaven and in earth he alone is King."

The Reverend S. B. Ewing, pastor

Taylor Avenue Baptist Church, preached yesterday morning on the subject: "Wanted

xxii, 30; "I sought for a man among them that should make up the fence and stand in

the gap before me for the land, that I

"The times referred to in the text were

xecedingly evil. Ezekiel's prophecies date

salem by Nebuchadnezzar. About the year as B. C. he was carried to Babylon and there the final prophecies were spoken. His carliest prophecies were contemporaneous with Jeremiah, the final ones, with Daniel. "Judah's cup of sin was full. They gave no heed to the warning of God's messengers. At the time of the prophecy under consid-

no head to the warning of God's messengers. At the time of the prophecy under consideration, Jerusalem nad been visited three times and captives taken away. Still the city continued her sinful rebellion. A conspiracy had been formed by the faise prophets to appropriate the treasures and sacred vessels unto themselves. The priests openly profaned the holy place and made no distinction between the clean and the unclean. The Princes had become as ravening

distinction between the clean and the un-clean. The Princes had become as ravening wolves for the prey. The people of the land used oppression and exercised robbery. They vexed the poor and needy. God sought for a man among them to stand in the gap—but found none. What an opportunity that was for a strong, plous leader! But none was found.

"But the opportunities then, as great as they were, were no greater than present-day opportunities. To-day doors stand open calling for men. Good men are in demand.

should destroy not it, but I found none."

In part, he spoke as follows:

ARE MORALLY STRONG.

He took his text from Ezek,

ginning of the captivity of Jeru-

GOD CALLS FOR MEN WHO

o come. The same power which wrought

IF HE WOULD RISE, MAN MUST LOOK TO CHRIST.

At Hyde Park Congregational Church yes terday the Reverend Milton J. Norton, pastor of Immanuel Congregational Ch preached on the subject: "A Divinity-Filled Humanity va a Divine Humanity." He took for his text Isaiah ii, Il: "The lefty looks of man shall be brought low, and the haughti ness of man shall be bowed down and God sione shall be exalted in that day." In part he spoke as follows:

The dangers of prosperity are greater than those of adversity. Uzziah gave to Judah a strong, successful, brilliam reign. His son Jotham well sustained Uzzian's success and even caused the riches of the surrounding nations to flow with greater rapidity into Jerusalem. Having broken its shackies, having become victorious, having become conscious of its strength, the little nation was filled with swelding hopes for the future, hopes which its people founded not on the strength of Jehovan but on the strength of Judah. As they forgot God, so they went from him. Idolatry followed hard they bear the strength of Judah as they forgot God, so

upon the heels of luxury.

"A large portion of mankind is ever reliving this portion of Judah's history. This is the age of humanity's prosperity. Much has been done to break the shackles and set mankind free; much has been done to increase the material prosperity and comfort. of man everywhere. Man, a child of bondage, has come to self-consciousness, to a realization of his strength, broken his bonds-some of them—gamed some wealth and is filled like Judah with swelling hopes, like buds, are bursting into bloom. What are the flowers? There is self-reliance, self-consciousness, to a lam amazed at the significance of the figures used to express our wealth and our resources as a nation. With what other the flowers is a like like Judah with swelling hopes, like buds, are bursting into bloom. What are the flowers? There is self-reliance, self-consciousness, to a lam amazed at the significance of the figures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple are used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a light mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a light mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and there will be a simple ures used to express our wealth and our resources as a nation. With what other the flowers is a high mass, and eit, self-sufficiency. What fruit will they bring forth? The same they do in the lite of an individual—degeneration, decay, death. "This tendency to deny God and exalt man as all-sufficient unto himself has insidiously crept into the thought of some sallossy trept into the thought of some of the very ones who are working for the elevation of humanity. Take the humani-tarian philathropist; he has a truly noble purpose and he does much good work, but in spite of purpose and work he must be judged a blind leader of the blind, for like Judah's leaders he founds his hopes not on Jehovah but on man.

Jehovah, but on man.
"But this worker for man looks solely to "But this worker for man fooks solery to the perfectibility of human nature as the ground of the social and moral salvation of humanity. He sees the sin in man, but he calls it evil; says it's only the result of his surroundings. Give him a better chance and he will redeem himself. The possibility of a great future is there-it only needs an

opportunity to become an actuality.

"As the gardener in the parable believed his barren fig tree would become fruitful if he were to dig about it and nurture it, so the humanitarian believes munkind, with all its barrenness, with all its actual wick-edness is only needing hetter tillness to be defined. edness, is only needing better tillage to be changed into a good tree bringing forth good fruit. Ah, friends, it takes something more than tilling and digging to make this fig tree bear fruit. Paul may plant and Apollos may water, but God giveth the increase.

"How have these workers reached this po "How have these workers reached this po-sition which leads them, while working for man, to forget the Creator of man? By analogy. As humanity has been exalted in governmental affairs until the people are sovereign, so some seem to have concluded that man is sovereign of the universe, man is divine, humanity is the real divinity. livine, humanity is the real divinity. Man is the chief of God's creatures, but "Man is the chief of God's creatures, but the Creator has never resigned in favor of this chief. True, he let him name the animals in Eden, but he kept the supplying of their food, the important thing, under his own care, just as you allow your 3-year-old son to drive but hold the reins behind him yourself. Sometimes the poybecause he does not see the father's hamis grasping the reins, fancies he is doing the driving himself. Humanity in its pride has climbed into the box. Awakening to the fact that it has some power for some things, it has assumed that it has power for all things; that it is all-sufficient. Gaining the ability to walk, it has forgotten ing the ability to walk, it has forgotten the need of a guide. Becoming conscious of its great future and divine destiny, it has leaped to the conclusion that it may unaided climb the steep ascent of heaven; that it is itself the true divinity.

When the pearl diver has filled his bag and wishes to come to the surface with his and wishes to come to the surface with h

and wishes to come to the surface with his treasure, there are two ways by either of which he may ascend. He can give the signal cord a little jerk and thus have those who are above draw him to the surface, or he can close the escape valve and let the air, which is being pumped down from above, inflate his suit until it raises both him and his bag of gathered pearls to the surface. But both of these means of rising are from above. He doesn't, he can't rise without assistance from above; he himself is too far down, too heavily weighted to be able to rise to the surface alone, to say nothing of bringing his alone, to say nothing of bringing his precious load up with him. "It is so with man, even with a 'high-souled man,' he is too far below the sta-tion he must needs reach too heavily weighted with the burden of sin, to be able to rise to the level where safety is to be found without assistance from above if he cannot rise, how can he hope to rai

his load of gathered pearls?

If he cannot rise, how can he hope to raise his load of gathered pearls?

"The greatest worker for humanity the world has ever seen, though he was not weighted with sin, said: 'I can of myself do nothing.' What a mistake, then, for any of the heavily weighted workers to ignore this assistance from above.

"It is not, then, a divine humanity, but humanity filled with divinity which is our hope for the social and moral regeneration of the race. The perfectibility of human nature is a fact, we have seen a perfect man, but he was one in whom all the fullness of the Godhead dwelt bodily. As with the first born, so with the other. Whatever of perfection is attained it comes down from above, from the Father of lights, with whom is no variableness or shadow cast by turning."

GOD'S HAND IN HISTORY OF THE WORLD POWERS.

In the absence of the pastor, the Reverend Charles Evans of East St. Louis preached yesterday at Lafayette Park Presepterian Church. His text for the morning was Psalm exviii, 16: "The right hand of Lord is exalted: the right hand of the doeth valiantly." He said, in part:
This pealm opens with a call to 'give ette. Would that railway men and all men might of themselves guard their language. God requires purity within which is the only guarantee of purity without. Remember we are on duty before God all the time. The commandment is to live righteously, soberly and godly. He calls for men to stand in the gap and avert the evils which flow in upon a land through the immerality of its people. Will you leave the gap uneccunfed? Must God call in vain?
"Again, God calls for men who are sufficiently strong to give expression in business circles to the merality which God fixes as standard. What a need is here presented.

ness circles to the marality which Cool Bass as standard. What a need is here presented. There is so much shame and fraud carried on under the name of business. This has given rise to the idea that to be a success-ful business man is incompatible with being a Christian. Many young men think that to be strictly honest and truthful means bankhe strictly honest and truthful means bankruptey. To take advantage of one's ignorance and lack of judgment in a business transaction is called shrewdness. To overpower one who is physically weak and relieve him of his carnings is called highway robbery. Is it not a distinction without a difference? God needs men to stem the tide and correct this cell. Be a Christian that refuses to compromise with eyil. Whether the gain be little or much, let it not allure you into questionable business methods. "God calls for men of strong morals to stand in the gap in the realm of politics. To ignore politics is to ignore one of the greatest factors in civilization. It is a science which opens to young men a splenagainst pointes is to ignore one of the eatest factors in civilization. It is a ence which opens to young men a splen-t field of usefulness, if rightly and wisely ed. To stand in the halls of legislation, to it upon the bench, to occupy positions of rust committed to you by the suffrage of ust committee to you by the suffrage of e people, are honors any good clitzen may ell desire. But one is tested in proportion responsibility, and opportunity. Let of-e and honor be the means to an end. Keep be glory of God and the welfare of your fellow-man constantly in view. Let not King Alchol or any other cyll tempt you to a corrupt use of office."

SERVICES IN HONOR OF ST. LOUIS AT CATHEDRAL.

The feast of St. Louis was celebrated with considerable pomp yesterday at the Old Cathedral, on Walnut street, near

Although the church is being repaired more to this majestic ode. It is the testimony of experience, and as such it offers its tribute of praise to the power and faithstist tribute of praise to the power and faithstist tribute of praise to the power and faithstist the mest of God and appeals to men everywhere to trust in him.

"The hand is the symbol of power. To say the right hand of the Lord is exalted is the mest expressive way of saying that God's power has been exercised again and again in defense of his people, and that same power is pledged to help, to protect, and to bless the good through all the ages to come. The same power which wrought

After mass a short sermon was derivered by Father Coyle on the "Life and Work of St. Louis." in which the particularly noble and upright life led by King Louis IX under the most trying circumstances was dwelt upon, and his virtues and good deeds pointed out as examples for all good Christians to follow Reverend Father Coyle called particular attention to the fact that it was an invariable rule of King Louis IX to allow nothing to interfere with his duty, and

at the proper time and in its proper place.

He would not allow his religion to interfere with his duties of state, nor his duties of state to interfere with his religion.

Services for the day ended with benedletion of the blessed sacrament.

The feast of St. Louis is what is known In feast of St. Joins is what is known in the Roman Catholic Church as a feast of the first class, with an octave; that is, the celebration continues eight days, It is observed at the old Cathedral each year for eight days, beginning August 25.

that he insisted on having everything done

The celebration was begun Saturday with as day by day accounts of the crop outcook.

I am amazed at the significance of the figures used to express our wealth and our resources as a nation. With what other nation or recople has God dealt so bounti-

CAUSES OF CHAOTIC CONDITIONS IN CHINA.

Mark's Episcopal Church, preached yesterfound and sublime revelation. It records the unfolding of a plan immeasurable to our minds, and yet magnificent in its sweep and purpose. Four hundred years ago Columbus discovered the shores. Early in the Seventeenth Century the Pilgrim Fathers came to America to escape the religious persecution of the Old World, and founded the church and the school. Our history as a nation is all modern. The folly and pride of a monarchy goaded us to action. Men of courage and wide range of vision, men patriotic and true, came together, and in day morning on "China and the Mission-aries." He took his text from Mark xly, 15: "Go ye into all the world and preach the gospel to every creature."

He spoke, in part, as follows:

"While the nations of the West are beat ing their brains for a solution to the problem of China and counting the cost of expeditions to Pekin, they find it most convenient to have a scapegoat on whose shoul ders to lay the blame for the present state of affairs. It will not do to accuse each of affairs. It will not do to accuse each other, because such accusations may bring retort. There is only one man whom it is thought safe to make an example of. man who has no friends to resent injustice and columny. So, from many quarters one hears the blame laid on the missionary. Even Lord Salisbury has not been above making this insinuation.

"Let us examine the accusations against the missionary in the mission of the mission o

"Let us examine the accusations against the missionary and see if they will bear investigation. It is said first that the missionaries have aroused the hatred of the Chinese against all foreigners by their insistence in carrying a strange religion into their life. The hatred roused by the missionary has been turned against all foreigners and so brought on the present troubles. It is said again that it is arrogance in Western civilization to assume gance in Western civilization to assume that its religion is any better than that of the Chinese. We may be proud of ourselves, but the Chinese do not see it that way, and who has the right to judge between us? tween us? Are our mands so clean and characters so high that we can afford to set urselves up as models?
"Again, it is asked, Have we a right to

Again, it is asked, have we a right to force even benefits on an unwilling people? Does not the unwillingness to receive de-stroy all the benefits otherwise afforded? In answer to these opinions let us ask first whether it is reasonable to lay the China-man's hatred of foreigners at the door of the missinger. the missionary. Of all the foreigners whom the Chinaman sees the missionary is the only one who has come to give and not to get. All other men from America and Eu-rope are there to take advantage of the Chinese ignorance and get rights and privi-leges from him for less than they are

Chinese ignorance and get rights and privileges from him for less than they are
worth. The very first war waged by England against China was to force China
against her will to allow opiam to be sold
to her people that England might have a
market for one of the products of India.
And from that day to this the name foreigner has meant unscrupulous and cunning
greed to the Chinese.

"This unsavory reputation has passed to
the missionaries as foreigners despute the aimost uniformly high character of these devoted and unselfish men. Thus the Chinese
have come to look upon white men as a
face of greedy sharks, and think their religion must be only another hidden onth to
avarice. So far from the missionaries provoking hatred they have been the only men
to vindicate Western civilization to Chinese
eyes. The other foreigners have been browbeating and charling against the footse eyes. The other foreigners have been brow beating and cheating even as the foreign nations have been eager for any pretext seize Chinese territory and hold it as their It has been a history of spollation and in-justice.

"It is also true that any ignorant popu lation instinctively hates anything it does not understand. Many customs and improvements introduced by foreigners into China are beneficial and yet hated because not understood. It is a conceit of human nature not confined to Chinamen to believe that we know all there is worth knowing and therefore everything we do not know must be of the nature of evil and so worthy of our discale.

of our disdain.
"The second objection is that it is arrogance to assume that we can give Chinaman anything better than he since in the eyes of an impartial judge he may be as good as we. This is a fundamental scepticism that, carried to its logical outcome, would destroy all striving after any truth or any goodness by denying that there is any human criterion of either. The answer to it in the present instance is that we are in a better position to judge between our world and that of the Chinaman than he is, because we know both, and he only knows his own. If the Chinaman knew our thought as well as we do his and still believed his own the best, an argument might be made for leaving him alone. At present the mass of the Chinese known nothing of any thought of civilization but their own. In carrying this knowledge to them we are conferring the greatest boon that one man and times is unobjectionable, but any at-

not yet fulfilled all that its religion promises. And seeing that, it is not surprising to find men scornful of belief that we can preach any better than we practice. But it is something that we have even the grace know our sins and the greatness of the gulf that separates our life from our ideals. The Chinaman's trouble is that he has no ideals. In carrying these to him we have deals. In carrying these to him we have lone something at least toward his regener-

grace. Give God your life. Be a Christian in the truest sense of the term.

"God calls to-day for men who are morally strong. Men who have pure hearts and clean hands. Men who possess the mind and spirit of Jesus. Men who hate evil and love righteousness. All this God expects of each and all. Do not disappoint him. A few years ago the railway companies posted stringent rules concerning drinking on the part of employes while out that. Now an equally strong position is being taken against the use of the cigarette. Would that railway men and all men might of themselves guard their language. not even political is certainly no intrusion on the rights of any people. And the pres-cut trouble in China is not to be laid at the doer of the missionaries. The protection of much more doubtful rights than theirs is what is partly responsible for the chaos that reigns. But part of it at least is due to the breaking down of an effete and decrepit civilization that has served its purpose and now disappears at the first breath of outward impact with a stronger,

of ontward impact with a stronger, yeanger world.

"And why should we mourn it? It is but the darkest hour before the dawn of a better day! It is not the first time that the swords and spears of war have been the plowsbares and prining books of a better harvest. From out the selfishness and greed of the Western nations will come a training for China which will make her feel the need of the gospel of Jesus, and drinking deep of that gospel there will be added to her all the things she yet lacks. When her heart and soul are strong her arm shall be so also, and she will know how to guard angalust all foes with her new-born civilization and her regenerated heart." tion and her regenerated heart."

GOD HAS GRANTED TO MAN ONLY DIVINE VISITATION.

The Reverend M. J. Haw, pastor of St. Paul's M. E. Church, South, preached yes-terday morning, taking his theme from Psalm viii, 5. He said, in part: "Perhaps the chief thought of this Psalm is man's pre-eminence in the created world In the comparison there is at first a lurking impression unfavorable to man, 'When I consider the heavens, the work of thy fingers, the moon and the stars, which thou

fingers, the moon and the stars, which thou hast ordaired, what is man that thou are mindful of him? and the Son of Man that thou visitest him?

"Doubtless any one who studies the heavens with their symmetry, beauty and magnificence will find human affairs disorderly and tiresome. The heavens reveal only order, beauty and majesty; human life shows prejudice, ignorance and insubordination. That a God of contemplation should impose on himself the task of patience with creatures reasonable and defiant is amazing. is amazing. "There is what we may call a hely pes-

stmism, arising from disinterested effort to help men to better things, when those same men will not have better things. This feel-ing is often experienced by philanthropists, parents and pastors. It comes to the missionary when after years of labor and promise all is dissipated and lost in one nour of rioting; the Indian or Afghan strips himself of the symbol of civilization and in wild glee takes again to the forest.

"God himself was represented in this mood when it is said, and it repented God mood when it is said, 'and it repented God that he made man.' This mood is only excusable when it is temporary. It must be short-lived. If it take root in character or life it is both a sin and a curse. The Psalmist fell into this mood and exclaimed: 'What Is man that then our multiple of him?' Der-

ist fell life this mood and excialmed: 'What is man that thou art mindful of him?' Perliaps problems of government had tempted him to hasty action. He entered into sympathy with God's cares as did the Centurion with Christ in the matter of authority when he said: 'I also am a man in authority. I say to one go, and he goeth, and to another come, and he cometh.'

"His delightful communion with nature; his hours of lotiv contemplation, had been

"His delightful communion with nature; his hours of lofty contemplation, had been disturbed by the cries of strife. He had gone down from the housetop to sit in judgment on the perverse and the wayward. It was vexatious and disgusting. Yet what he had done, perforce, God had willingly laid out for himself. Of his own accord God had exchanged contemplation for anxious, patience-exhausting effort. It is amazing!

"Look what God has done for this trouble-some and unnecessary favorite. He has put him in the chiefest place and really made all else for him, and granted only to him the divine visitation. The Psulmist cannot long dwell on what God has done for man all else for him, and granted only to him the divine visitation. The Psulmist cannot long dwell on what God has done for man without entering into sympathy and being inspired with God's great thought his complaint vanishes and he slips down from the throne of contemplation, where he, with God, has been reviewing man, and, joining the ranks of loved and favored, he strikes the note of praise—'O Lord, our Lord, how excellent is thy name!'

"A clear discernment of man's place in

"A clear discernment of man's place in the universe as high and eminent dispels is gleom and gives him a song of praise, the world is cursed by high views of God, thich alienate him from man, and by low views of man, which make his destiny one views of man, which make his destiny one of darkness. The highest possible view of food is that which recognizes him as mindful of man. The only helpful conception of man is as having dominion over the works of the divine hands and a great "This Psalm treats not only of man's y in the natural world, but also as inent in God's attention—only man

The proper conception of man's place "The proper conception of man's place and destiny, and God's interest and help, cheers the disconsolate, invigorates the hopeless and sends the race grandly forward to the accomplishment of worthy things. It not only stimulates civilization in every helpful phase, but sprends before us the hope of 'forever with the Lord.'

"This Psalm is the composition of a poet and a musician, a seer and a singer. Visions ought to produce somes. He is the truest friend of man who both sees and sings. He is no helper of the race whose seeing does not give hope and rejoicing.

sings. He is no helper of the race whose seeing does not give hope and rejoicing. Weeping prophets may be God's messengers, but pessimists never. The minor key has been sanctified and will serve man to the end of time, but will find no echo preserved for eternity.

"That which goes out in darkness is not find and end only that which is not of God. of God, and only that which is not of God will go out in darkness."

LIGHT OF CHRIST'S LIFE ON PRACTICAL AFFAIRS.

The Reverend Doctor J. W. Vancleve, pastor of the M. E. Church, East St. Louis, preached yesterday morning from the text. For whatsoever doth make manifest is light," Eph. v, 13. He said, in part: The sense of sight, to which light speaks comprehends a larger number of objects in

greater variety of relations than any ther sense. Thus the language of sight cmes to be applied to all knowledge. As comes to be applied to all knowledge. As we proceed to problems purely intellectual and then to moral and spiritual relations this phraseology clings to us. "God has given us a special revelation to disclose spiritual truth. This truth belongs to our everyday affairs. There is an erroneous notion that it concerns things pertaining chiefly to another stage of existence. We shall prove attent to grantful chemics.

ing chiefly to another stage of existence, We shall never attain to practical clearness of thought until we think of ourselves as living a spiritual life here and now. Our daily toll, our enjoyments, social and otherwise, our civic relations—all have in them a spiritual element which gives them value, To know the worth and meaning of this spiritual factor is the most important knowledge. So long as we try to get outside of our ordinary lives to be spiritual knowledge. So long as we try to get outside of our ordinary lives to be spiritual our spirituality will be morbid and uncatural. A spiritual revelation of any value to us must throw light on the common incidents of our lives.

"This revelation centers in the person and life of Jesus Christ. He is a revelation of man as truly as he is a revelation of God. He lived in the conditions of ordinary life.

He lived in the conditions of ordinary lite, touched by its temptations and sorrows and manifested such a spirit as to make his life the one perfect teaching.

"The permanence of this light in the world is assured by the followers of Christ. We are to discern the innermost soul of Christ's teaching, and apply it to the probleme of today. A living Christ is one He lived in the conditions of ordinary life.

christ's teaching, and apply it to the prob-lems of to-day. A living Christ is one whose life may be translated into the life of our own times. If we would have men believe that the example of Christ has any meaning in the conditions of modern life, we must demonstrate its value by personal application. closures; we turn it upon the places where light is needed. There is no revelation in

light is needed. There is no revelation in bare light. It must fall upon an object. We discern spiritual truth, not by pondering upon the life and words of Christ, but by turning their divine light upon the concrete facts with which we deal.

"This is the office of organized Christianity. The master said to his disciples: 'Ye are the light of the world.' The practices of our times and the various fields of human activity should be so thoroughly liluminated by the gospel that no hiding place shall be left for sin.

"He who thus turns light on present conditions will be more or less unpopular, The

caling for men. Good men are in demand. Like Christ, good men cannot be hid. Men who ignore the call of God, who refuse to associate themselves with God's people, associate themselves with God's people, who have no respect for God's house, who treat his word with indifference and reject. The first condition of all progress.

Demand to leaving nim alone. At present the mass of the Chinese know nothing of the mass of the Chinese know nothing of any thought of civilization but their own. In carrying this knowledge to them we are application of the gospel to other lands and times is unobjectionable, but any attempt to fit it to organized society about the first condition of all progress.

The who thus turns light on present conditions will be more or less unpopular. The application of the gospel to other lands and times is unobjectionable, but any attempt to fit it to organized society about us will awaken enmity. It has never been been been promised that he who teaches or lives the ing war on no other organizations, I make

gospel will be popular. There are still those who 'hate the light because their deeds are evil.' Not only we gain the enmity of sinners, but often their friends resent the exners, but often their friends resent the ex-posure and condemnation of wrongs in which they themselves have no part and for which they feel no sympathy. Some men are not converted because, when the application of the gospel has forced a sense of guilt upon their hearts, their friends, forgetting that penitence must precede sal-vation, use every means to senave convicvation, use every means to remove convic-tion rather than to confirm it. The church or individual who by fidelity of speech and life has produced the feeling of condemna-tion is denounced as narrow and uncharita-ble.

"None the less the light must be turne on. Truth is not always popular, but it is always wholesome. The wrongs of the world will not be removed until they have been shown in all their deformity. Human life will never be sweetened until it is irradiated by the light of the knowledge of the state of the s he glory of God in the face of Jesus

"The light of the gostel must be turned upon that side of life which in a special sense may be called social. A narrow, exclusive set may attempt to arrogate to ciusive set may attempt to arrogate to itself the term society, but society is as wide as the race. In it we give ourselves up to the enjoyment of association with our fellow-men. Into, it enter relaxations and amusements of various goris, all of which react upon character. Any proper understanding of life will forbid us to think that we may separate ourselves from the service standing of life will forbid us to think that we may separate ourselves from the service of God when we enter society. On the contrary, we assume a relation which gives us peculiar opportunities for divine service. The devotion of social abilities with their marvelous potencies for good to selfish and thoughtless pleasure cannot fall to belittle the soul. The light of the life of Jesus must shine upon social life to disclose its divine possibilities, its spiritual reactions and unavoidably at the same time its defects and sins.

"So, too, this light must be thrown upon the business of the world. When it is currently believed that no man can secure the means to live without abandoning the end of life, there is either a fallacy or a

the means to live without abandoning the end of life, there is either a fallacy or a wrong somewhere. We must know which it is to correct it if it be a fallacy and to slay it if it be a wrong. Business which cannot be carried on in harmony with the gospel has no right to exist. The outery against industrial wrongs must rest its claims upon the gospel. Nothing else will show where the wrongs of the present system lie.

show where the wholes of the period of the life. "Light must be shed upon civic and political life. Politics must not be abandoned to the baser elements. It is not essentially or irredeemably bad. If politics is corrupt and corrupting, it is so because its evils are covered and condoned instead of being revealed in their true character. The man who believes in the gostel must turn its light unshrinkingly and impartially upon political principles, methods and actions. We cannot combine disclosure and concealment so as to cover the wrongs of our calment so as to cover the wrongs of our political friends and excose those of our political enemies. Instead of genuine reve-ation, such a policy will give us general leception.
"But this process of turning on the light

"But this process of turning on the light is likely to bring us startling personal revelations. No man can throw light on others' lives while his own is shrouded in darkness. He cannot, by word or deed, show others the quality of their actions without learning something about his own. When we seek to apply the living truth revealed in Jesus to things as we find them, our own actions and motives will stand forth in the light the pair of humiliation. our own actions and motives will stand forth in the light, the pain of humiliation and the ambition of betterment will seize us and the unward way to purity will become plain before us.

RELIGION AS A SOLUTION OF GREAT LABOR PROBLEMS.

The Reverend S. B. Moore, pastor of the Compton Heights Christian Church, dis-cussed last evening the labor problem, taking for his text James v. 9: "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." In part, he spoke as follows:

"For years there has been among the laboring classes unrest, dissatisfaction, mut-terings, strikes. The conditions seem to be growing worse rather than better. Our re-cent experience in St. Louis, together with the approaching 'Labor Day,' calls for a

the approaching 'Labor Day,' calls for a fresh study of the subject.

"One of the most serious questions confronting the American people to-day is 'How to secure the harmonious co-operation of labor and capital?" When we come to consider grievances we shall find, in this, as in most matters, that there are 'two sides to the question. It is not my desire, nor would it be in harmony with my position, to become a champion of either party. I would, on the contrary, seek a solution of the difficulty and cast in my mite in favor would it be in harmony with my position, to become a champion of either party. I would, on the contrary, seek a solution of the difficulty and cast in my mite in favor of harmony and good will.

I manufacturers have just held a meeting at Eisenach, and it is reported that a price reduction was agreed upon.

Prussian crop reports for the middle of August show a reduction of 1 point in wheat and are 'Workingmen insist upon their right 'to

secure the full measure of the wealth they create. Undoubtedly they fail of this in many Instances. How is this end to be realized? The Socialist claims that the solualized? The Socialist claims that the solu-tion of present difficulties is to be found in 'redistribution,' making all the people share equally in the present wealth of the nation. Every man in this country would then be a property owner, and we would have disposed of pauperism, with all its evils. Concerning this beautiful theory certain questions arise. Would this be fair to the present property owners? Whe has to the present property owners? Who has the right to make any such distribution? No individual has, no committee has (without the consent of all concerned), nor has the Government. To force some to give up their belongings in favor of certain others without a fair compensation would be nothing short of high-handed robbery. But if some plan could be devised by which such a distribution could be made how long would it be before it would have to be repeated? Some would drink thers up, or gamble it away inside of a week. Some shrewd Yankee would double his before night. An enforced equality means como the present property owners? Who has

snrewd Yankee would double his before night. An enforced equality means 'com-munism' and stagnation.

"Another would bring about the desired end by 'legislation.' He would enact such laws as to prevent extremes; he would have neither rich nor poor. Legislation is the 'cure-all' with some persons. I used to think, like many others, that if we just had the right kind of laws we would do away with drunkenness. But laws alone can no more dispose of drunkenness than they can with theft or licentiqueness than they can with theft, or licentiousness. Our laws, at present, are really very good, protecting life and property. The rights of one class are no more sacred than those of another, before the law. Our forefathers declared that 'all men are created equal,' not as to ability, but as to rights and privileges. God did not make make all men of equal powers, and no amount of legislation can keep them on the same plane. We often see this illustrated in the case of two brothers, who have had identically the same privileges and opportunities.

mities. "Still, others claim that a panacea for all hese ills is to be found in 'organization.' these his is to be found in "organization." I am frank to admit that organization, on the part of the laboring classes, under the present order of things, for self-protection, seems absolutely necessary. But I do not believe that the panacea is to be found in organization alone.

"Organization was never before carried to the extent that it has been in the less for

organization was never before carried to the extent that it has been in the last few years, and there was never so much dis-tress. That some good, much, even, has come to the working people from this source I presume no one would deny. But we must admit that it has not been unmixed good; lass was never arrayed against class as class was never arrayed against class as it is to-day, so that the words of the apostle seem peculiarly fitting when he says:

"Grudge not one against another, brethren, lest ye be condemned.' There ought to be no clashing of interests between labor and capital; for they are brothers, and each dependent upon the other. But my point is that organization has not solved this problem, or can it ever the this problem, nor can it ever do so. The same is true of legislation, and redistribution. Some other force, or principle is needed for the purpose. Is there any suct force available? I answer most emphatically 'rea.'

cally 'yes.'
"The solution of this problem is to b

"The solution of this problem is to be found in the religion of Jesus Christ. It teaches us not to set our affections chiefly on things earthly, but rather on things heavenly. We are not to fret and worry our lives out over the matter of food and raiment. To the cavitalist, it says: "Lay up your treasures where there will be no danger from strikes." And to the workingment taxes." I are the controlled the con man it says: 'Lay up your treasures where there will be no lay-offs and lockouts.' It holds forth the highest incentive to right living in the teaching of future rewards, in which the poorest child of earth may be the richest heir of heaven. It may be the inchest heir of heaven. It teaches the brotherhood of man, that 'if one suffer all must suffer.' In kneeling at a throne of divine grace and saying. 'Our Father who art in heaven' we are made to recognize our membership in the one great family of which God is the head.

The Indee standeth before the deer.' for recognize our membership in the one great family of which God is the head. The Judge standeth before the door, says James: hence we are to deal righteously with our fellow-man. God esteems a marwith our reliow-man. God esteems a man not according to how much or how little he may have of this world's goods, but ac-cording to his character. We are taught to 'look not every man on the things that are his own, but every man on the things of others' as well; an do unto others, in all things, as we would have others do unto us, "Hence without hestation I affer that "Hence, without hesitation, I affirm that the Christian religion furnishes not simply the best, but the only, solution for all these problems. Just in proportion as men shape their lives according to its precepts will the troubles under consideration disappear. I, therefore, most heartily recommend it to all, both rich and poor. While I am waging war on no other oversprigations I wake

CHICAGO



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CHICAGO. Good on morning, noon, night and mid-night trains, August 25th to 29th.

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TICKET OFFICE, FOR PURTHER PARTICULARS WRITE TO D. BOWES, Assistant General Passenger Agent, C. & A. Ry., St. Louis, Mo.

hold to say that of all the societies and orders this world has ever known the Church of Jesus Christ so far overshadows them all that they do not deserve to be mentioned in the same connection. The person who has no membership in it is sailly failing in the discharge of his duty to his God, to himself, and to his fellow-men self, and to his fellow-men whether he be rich or poor.

FOREIGN MARKETS. Decline in Money Rates at Berlin-

London Dull.

Berlin, Aug. 26.-The most striking feature of the money market last week was the decline in money rates immediately before the beginning of the monthly settlenent. Private discount fell to 3 s, and call money to 2%. It is believed the improve-ment will be one of long duration. The market, therefore, is not concerned regard-ing autumn needs. The large difference be-tween official and private rates insures a good status for the reichsbank at the end of the month. The Boerse falled to respond to these con

The Boerse falled to respond to these conditions and to other favorable factors. The bears made a successful onslaught upon industrials, particularly coal shares. The attack was added by the fallure of several small firms at Essen, the effect of which was to spread rumors that other insolvencies were impending. On Wednesday many of the standard coal and iron shares scored the lowest quotations for a twelve-month. A partial recovery followed, but the week closed with conditions declining. Small sales throughout the week caused

musually heavy falls. The annual report of the great iron company, the Cortmunder Inion, showed 50 per cent increase in earnngs. Nevertheless, the report made an un favorable impression, because it announced the decision of the directors to raise 10,000,000 marks new capital, a decision which is condemned, on the ground that the iron boom is over.

The July reports of the great coal companies the results in panies show largely increased earnings.

The case of money caused a better demand for domestic and foreign loans. Prussian and imperial 3s gained 55 pfgs. American railways were in good demand at the end of the week. Bank stock lost several

Reports from the fron districts mention the most striking feature as to the wait-ing attitude of buyers. The Cologne Gazette contends that the reports of American iron products that are reaching Germany are much exaggerated. Cable advices for the week representing increased consumption of iron commodities in the United States awaken hope here that the German market will thereby be relieved. The wire nail manufacturers have just held a meeting at Eisenach and it is reported that a price wheat and

LONDON EXCHANGE. London, Aug. 25.—The Stock Exchange dealings continue so small that the amount of business done from day to day is hardly of business done from day to day is hardly sufficient in some departments to yield quo-tation. Conditions are so stagnant that many members declare they never knew such dull times. The elements of the situa-tion combining to produce this state of things are the uncertainty of the outcome of the Chinese puzzle, which may yet set the Powers by the ears; the dragging out of the war in South Africa, where the resum; the war in South Artea, where the results that of mining is still out of sight; the homelabor disputes, and the presidential cam paign in the United States. All these discourage buyers, but no feeling of alarm exists, as is shown by the way values are stated in the state of the

It is true that consols dropped nearly point last week, due, it is said, to selling by the unions to provide strike funds, but home rails, owing to bear realizations, closed above the lowest. Americans have been left alone, scarcely any business being recorded, and the changes even then being only fracand the changes even then being only fractional. Erie Railway shares rose ½ point.
Northern Pacific fell ½, Southern Pacific ¼,
Southern preferred ½ and Reading seconds
½. Most others fell off from ½ to ¼ point.
Mines were generally neglected and lower,
Rands falling ¾ point.
Owing to Government disbursements and
large arrivals of gold from the United
States, money will be comparatively easy.
Money was comparatively easy at the fol-

Money was comparatively easy at the fol-lowing discount rates: Call money, 2 to 215 per cent; money for a week, 2%, and three months' bills, 3%.

Daylight Run, CHICAGO AND RETURN,

\$7.50.
Via Illinois Central R. R. G. A. R. Special, August 25th, 25th and 25th, leaving Union Station 8 a. m. and arriving at Chicago 4 p. m. No stops, Every convenience.

DRANK CARBOLIC ACID. Traveling Man's Wife Attempted

Suicide in Hotel Dining-Room.

Rock Island, Ill., Aug. 26.-In the presence of a number of guests in the dining-room of the Rock Island House, Mrs. L. J. Vanof the Rock Island House, Mrs. L. J. Van-diver of Louisville, Ky., Saturday night at-tempted to commit suicide by drinking near-ly an ounce of carbolic acid. While the bot-tle was taken from her before she had drained it, the effect of what she drank would have been fatal had not antidotes been immediately applied. After Mr. and Mrs. Vandiver entered the room other cuests noticed that they were After Mr. and Mrs. values that they were engaged in a spirited discussion, which ended in Mrs. Vandiver leaving the room, for the purpose, it was subsequently learned, of going to a drug store for the

carbolic acid.

When the woman placed the bottle to her lips her husband, guests and walters rushed toward her to take the bottle from her, and in the struggle some of the fluid was splatin the struggle some of the fluid was splating her. in the struggle some of the fluid was splat-tered on the distracted woman, burning her about the face and chest. Mr. Vandiver travels for and Eastern publishing-house. It is said the cause of the attempted sui-cide was Mrs. Vandiver's jealousy of her husband. They are young people, and have a son, who travels with them.

G. A. R., Chiengo, August 25-29.

For quick Daylight run to Chicago take Illinois Central G. A. R. Specials, August 25th, 25th and 27th, leaving Union Station at 8 a. m., and Daylight and Diamond Specials, leaving Union Station daily, 12:30 noon and 2:10 p. m. Parlor Cars, Pullman Palace Sleepers, Free Chair Cars, Buffet-Library Cars and Dining Cars.

Big Tennessee Deal Reported. REPUBLIC SPECIAL

Florence, Ala., Aug. 26.—It is currently rumored that the Sloss-Sheffield Company is negotiating to purchase the three fur-naces of the Tennessee Coal, Iron and Rallway Company of Sheffield, and that he deal will be consummated at an early

date.

The Sloss-Sheffield Company has \$19,000,000 of capital, and owns all the best ore
properties near Russellville in Franklin
County, at Leighton on the Southern, and
in Walker County, also the pick of the

LADIES' COSTUME.

One of the Advance Styles for Street Wear.

Violet poplin is here stylishly combined with a deeper shade of panne and cream Luxeuil lace.

The bodice is mounted on a fitted lining which closes in the center traint, the seams and darts being featherboned.

The deep girdle is gathered at the left side and forms soft folds around the figure. The lace front is full at the neck and falls in a slight blouse over the girdle.

The bolero is simply adjusted with shoulder and under-arm seams and shiped in graceful outline at the front. It is adorned with a broad sailor collar of panne, which forms revers. The collar is edged with lace. The correct two-plece sleeves fire at the lower edge, where they are finished with a narrow velvet cuff. a narrow vervet cut.

The skirt is made in three pieces, a front gore and circular sides, which fit smooth around the waist and over the hips to the



8015-LADIES' THREE PIECE SKIRT. Waist, 32, 34, 36, 38 and 40 inch bust. Skirt, 22, 24, 26, 28, 30, 32 inch waist.

center back, where the fullness is arranged in a backward turning plait at each side of the closing. These plaits are flatly pressed for a short distance, giving an exceedingly

plain effect to the skirt.

Three backward turning plaits are placed at either side of the front gore, narrow at the belt and broadening toward the lower edge. They are stitched down about three-quarters the depth of the skirt and flare from that point in stylish fullness around from that point in stylish fullness around the bottom.

This mode may be developed in Venetian crepeline, drap d'ete, Lansdowne, broad or ladies' cloth, combined with velvet, silk, lnce, ribbon or applique.

To make the waist in the medium size will require one and one-quarter yards of forty-four-inch material for bolero with one and one-quarter yards of velvet and one yard of figured material twenty-two inches wide. The pattern, No. 8072, is cut in sizes for a 32, 34, 36, 38 and 40 inch bust measure. To make the skirt in the medium size will require five yards of fifty-inch material. The pattern, No. 8055, is cut in sizes 22, 34, 26, 28, 30 and 32 inch waist measure.

THE REPUBLIC PATTERN COUPON ENTITLING TO ONE PATTERN. ANY SIZE OF NO. SUTE AND

NO. 8015. Cut this out, fill in with age, name and address, and mail it with 10 cents to

THE PATTERN DEPARTMENT OF THE REPUBLIC. No. 8072 Price 10 cents No. 8015. Price 10 cents ..

Any one wishing the latest style patterns may obtain them by calling

lic Building, Seventh and Olive. e properties at West Point and Pinckney

at ROOM 20, Second Floor, Repub-

in Wayne County, Tennessee, which they purchased some months ago from the United States Iron Company, of which John W. Gates was president. The Sloss-Sheffleld Company own the Nettle and Lady Ensley furnaces of Sheffleld and the Philadelphia furnace of this city, one of the largest in the South.

Solid Gold Wedding Rings. Newest designs, \$3 to \$20, at Mermod & Jaccard's, Broadway and Locust.

Prominent G. A. R. Out for Bryan. Mulberry Grove, Ill., Aug. 25.—D. Z. Mc-Kean, a prominent merchant of this cit, and leading member of the G. A. R., wh has been a stanch Republican all his life has come out for Bryan. He says the Re-publican party has wandered from its moorings.

CASTORIA for Infants and Children, Bears the The Kind You Have Always Bought of Clarks